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common sources. Dr. Koch, therefore, who wrote two theses on the subject in 1895, now reinforces them by this careful and detailed comparison of the two bodies of writings. The net result of the essay is a clear demonstration that Pseudo-Dionysius used Proclus, and that to the extent of borrowing much material bodily from him. That the operation could not have been *vice versa* is shown from the consistency of Proclus' material, and an irregularity in that of Pseudo-Dionysius which is so great that the meaning can be understood at times only by reference to the text of Proclus. He finds also in Pseudo-Dionysius traces of Philo and the Hermetic writings.

The time of composition is the beginning of the sixth century; the place of composition, Syria. The hypothesis of a second redaction is rejected.

The bulk of the work is taken up by the detailed comparison of the various writings, often in the effective double column. While in no sense a popular work, it is a most important contribution to the history of mysticism, in that it establishes the point at which the variant elements of Platonism, Hermeticism, and Christianity were united into the new system which we call Christian mysticism, and of which Pseudo-Dionysius is the "father" in a fuller and stricter sense than ever before.

Koch takes those critics who still stand for a date before Proclus a little more seriously than an English Protestant would, but the value of this essay lies, not in the matter of date, but in the fact that it shows the direct connection of Proclus with modern Christian mysticism. The book is indispensable to the student of this subject.

ERNEST C. RICHARDSON.

PRINCETON UNIVERSITY LIBRARY.

DIE KIRCHENRECHTSQUELLEN DES PATRIARCHATS ALEXANDRIEN.  
Zusammengestellt und zum Teil übersetzt. Von WILHELM  
RIEDEL. Leipzig: Deichert, 1900. Pp. iv + 311. M. 10.

It has long been known that an Arabic-Christian literature of considerable scope and value was awaiting exploitation at the hands of European and American scholars. The similar literature in the Syriac, Ethiopic, and Coptic languages had received considerable attention, and it was time that so capable and so enterprising a scholar as Riedel should not only make a thorough inventory of the Arabic-Christian documents and their depositories, but should also give to students of church history some account of their contents and importance. The author accounts for the comparative neglect of this body of literature

by reference to the fact that the Syriac, Ethiopic, and Coptic literatures are purely Christian, and church historians have recognized their fundamental importance. Those who have mastered these languages have done so for the very purpose of exploiting the Christian literatures written in them; whereas Arabic has been studied chiefly by those whose ulterior object was the study of the Koran and Mohammedanism.

The principal European depositories of Arabic-Christian manuscripts are the Vatican Library and the National Library of Paris; but the British Museum, the Royal Library of Berlin, and other libraries contain many important documents. This literature had its rise chiefly in Egypt, where Christianity maintained considerable vigor long after the Saracen conquest, which soon made the Arabic the principal language of literature even for the Christians. The present work, as the title implies, does not attempt to cover the entire field of Arabic-Christian literature, but restricts its purview to the sphere of church law. The first work whose contents are indicated is the theological encyclopædia of Sams al Ri'asah Abu 'l Barakat Ibn Kibr, who died *ca.* 1079 A. D. It contains discussions on all the leading Greek theological expressions that had been involved in the early christological controversies, and refutations of a large number of heresies, including many of the well-known systems of the earlier time. The Thirty Traditions of the Apostles, the Seventy-one Canons of the Apostles, the Fifty-six Canons of the Apostles, the Didaskalia (Teaching of the Twelve Apostles), the Canons of the Synods of Ancyra, Neocæsarea, Antioch, Carthage, Nicæa, etc., the Canons of Hippolytus, Basil, Chrysostom, Cyrill, Athanasius, a large body of Clementina, and many canons bearing unfamiliar Arabic names, will suggest the richness of this literature. In cases where documents are well known in other versions or in originals the author has carefully collated the Arabic text with the other forms and has put us in possession of the distinctive features of the former. In a number of cases he has given us what seem to be trustworthy translations of important writings otherwise unknown.

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JULIAN VON SPEYER. *Forschungen zur Franziskus- und Antoniuskritik, zur Geschichte der Reimoffizien und des Chorals.* Von J. E. WEIS. München: Lentner, 1900. Pp. viii + 154. M. 3.60.

JULIAN VON SPEYER (born about 1200, died 1285) has never had the honor that is his due. He was born in Speier, but early went